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editor will be gratified, by its becoming, as it well deserves to be, the manual of the student, in every seminary, throughout the country, where the noble Castilian language is taught.

ART. II.—1. *Archæologia Americana: Transactions and Collections of the American Antiquarian Society.* Vol. 2d. Cambridge. Printed for the Society at the University Press. 1836. pp. 573.

2. *Inquiries respecting the History, Traditions, Languages, Manners, Customs, Religion, &c., of the Indians living within the United States.* Detroit. Printed by Sheldon & Reed. 1823. pp. 64.

THE early history of the aborigines is taking a deeper hold on literary attention in America. Materials for its illustration have, from time to time, appeared, rather, however, as the result of casual, than of professed research. It is only within late years, that systematic inquiries into the curious principles of their languages and intellectual character, have been made, and these efforts are due, almost entirely, to individual zeal. Literary associations have been called to act, rather as auxiliaries, than principals, in these investigations. Perhaps there is something in our state of society, and the limited means of action of our learned and scientific bodies, to lead to this. Few of these incorporations have, however, commenced their career under more encouraging auspices than the American Antiquarian Society. Its first volume was given up, in great part, to the consideration of what may be called the monumental history of the Indians. Whatever posterity may, however, agree to think of the ancient mounds and other marks of labor, which are found over a large surface of the country, particularly west of the Alleghanies, there must be far less of doubt attending conclusions drawn from investigations of the principles of the Indian languages.

Mounds and ditches very conclusively show the sites of ancient labor. A clay pot, or an arrow head, clearly enough demonstrates the state of the arts among the people who used these articles. But oral language is the chief object which can, in any degree, supply literary data from a people who are

wholly destitute of books. It enables us, in a measure, to speak with by-gone generations, by supplying facts for analogy and comparison ; and the inquiry is the nearest equivalent, which rude nations present for literature. We may put by Indian tradition, as not entitled to respect, after the lapse of a few generations from any given era, and as wholly inadequate to furnish a clue to their ancient migrations and origin. And still less can be gleaned from their hieroglyphics, which have been written, as they still continue to be, not on stone, as in Egypt, but upon wood and bark. Their paintings, or rather *staining*, on rocks, have been but little examined. Nor have we such descriptions of their implements of stone, baked earth, bone, wood, and copper, as seem desirable for a true understanding of the ancient state of arts among them. And it cannot be denied, that by far the most enduring "monuments" which our native tribes possess, are to be sought in the sounds and syntax of their languages.

Upwards of half a century has elapsed since Mr. Jefferson observed, that the best proof of the affinity of nations is contained in their languages, and that a knowledge of the dialects spoken by the American tribes would afford the most certain evidence of their origin. He regrets that so many of the earlier tribes had been suffered to pass away, without our having collected and recorded the requisite data on this head, for literary purposes. "Were vocabularies formed," he adds, "of all the languages spoken in North and South America, preserving their appellations of the most common objects in nature, of those, which must be present to every nation, barbarous or civilized, with the inflections of their nouns and verbs, their principles of regimen and concord, and these deposited in all the public libraries, it would furnish opportunities to those skilled in the languages of the old world, to compare them with these now, or at any future time, and hence to construct the best evidence of the derivation of this part of the human race."*

We regard this as the great desideratum. Mutable as every thing is, connected with those tribes, there is less mutability in their languages, and particularly their grammatical principles, than any other point in their history and condition. When it is considered how many centuries have elapsed since the nations of the Teutonic stock separated in the north of Europe,

* Notes on Virginia, written in 1781 - 1782, and first published in 1787.

what strong traces of the language still exist, even in the English, and how many centuries must still elapse, before these traces will be obliterated, it is manifest that there is a principle of endurance in language, which recommends it to the most scrupulous attention. Every word is a fact, and every rule a proof. And the evidence, if it has been well concocted, partakes, at last, of some of the characteristics of a mathematical demonstration. And it is, therefore, with no common pleasure, that we hail the publication of the principal volume whose title we have placed at the head of this article.

It has been known, in the literary circles, for some time, that Mr. Gallatin was engaged in preparing for the press, his inquiries into the structure of the Indian languages of this continent; and we can confidently affirm that the results, which are presented in this volume, are such as to satisfy the highest expectations which we had formed of them, from his known capacity for research and accurate deduction. It is proposed to indicate some of the grounds of this opinion, which will be drawn, rather from materials which he has furnished, than from our own.

The Antiquarian Society have devoted the bulk of their present volume to Mr. Gallatin's Essay, and the philological data on which it is based. The latter, as they stand, consist of the following papers.

I. Grammatical notices of the various stock tribes of North America, exhibiting a synopsis of the tribes and languages, from the best sources. This is followed by a map of the portions of the continent occupied by the leading tribes who inhabited the Atlantic borders about A. D. 1600, and for the tribes westward, about A. D. 1800. The latter is engraved from an original drawing by Mr. Gallatin, and is the result of his personal researches.

II. Verbal forms, exhibiting specimens of simple conjugations and transitions, in fifteen languages.

III. Vocabularies and select sentences, preceded by a tabular view of the American tribes, as far as they are known, to the number of sixty-four distinct tribes or bands. Of these, vocabularies, nearly complete, are given, of one hundred and eighty-one words, in each of fifty-three languages, and of from eight to thirty-two words and phrases, in each of eighteen languages. There is subjoined an additional comparative vocabulary of four hundred and fifty-two words each, in the Muscogee,

Chocta, Caddo, Mohawk, and Seneca, and three hundred and ninety-three words in the Cherokee, together with a comparative list of words indicating some affinity between the Chocta and Muscogee, and a table of select sentences, with the Lord's prayer, in the Cherokee, Muskogee, Chocta, and Dahcota.

This body of documentary matter is preceded by upwards of two hundred pages of historical and critical text, in which the author unfolds the results of his reading and reflections on the subject. This Introductory Essay contains a review of Indian history from the earliest times, and evinces an acquaintance with scarce and rare works, foreign and domestic. Mr. Gallatin has thoroughly explored the writings of the early missionaries to this continent, and appears to have had access to some portion of these reports, which could only have been obtained in France. He stoops, however, to glean information wherever it was to be found, and seems to have acted on the maxim, that nothing was too high or too low to contribute to his purpose. He has extended the scope of his observations to the entire body of the tribes inhabiting the continent between the Arctic ocean and the Mexican and Spanish provinces. The whole is brought forward under the title of "A Synopsis of the Indian tribes within the United States, east of the Rocky Mountains, and in the British and Russian possessions in North America." The Introductory Essay is terminated with "General Observations," which every one ought to read, who admires accurate observation, sound philosophy, and just criticism. A few such chapters would shed more light on the obscure subject of Indian origin and Indian migration, than all the lucubrations which have been poured forth, from the days of Columbus.

Without indicating, by some preliminary sketch of this kind, the extent of the grounds occupied by Mr. Gallatin, and the manner in which he has proceeded to elucidate his subject, it did not seem practicable to do justice to his labors, or to make them the basis of the remarks that are to follow.

The term "Indian," as applied to the American tribes, remains to attest the geographical error of Columbus and his companions and immediate followers, who supposed that a portion of the East Indies had been reached. And the conclusion appeared to be justified by the color of the skin of the natives, who are, however, rather of the *red* or copper, than

the *olive* cast. But it does not appear how, on this supposition, the absence of cotton clothing and steel weapons, which were in common use in India at the close of the fifteenth century, was accounted for ; nor the still more suspicious absence of alphabetical signs, the art of painting in oil, and the peculiar style of statuary of the east, not a trace of either of which seems to have been noticed in Hispaniola, Cuba, and the other groups of the Southern Atlantic islands, first visited ; although we are aware that carved images were afterwards discovered among the continental tribes in Peru and Mexico, and discoveries of an interesting character, on this subject, have been recently announced, as having been made in South America.

Taking up the broken chain of the history of man from the dispersion at Babel, and coming down to the time when Columbus anchored off the little island of San Salvador, there is a period of no less than *thirty-seven centuries* to which we must look for the unknown time, at which the American tribes broke off from their eastern stock, and found their way to this continent. They were, in 1492, as was verified in a few years of after-discovery, spread over the whole continent between the Atlantic and the Pacific, and extending from Patagonia to the Arctic sea. No great migrations have been made since. The country appeared then to be possessed and divided. The tribes lived, and fought, and fell into depopulation, in the general districts, where they were first discovered. This was the case with the Charibs, Auricanians, Azteeks, the Lenapees and Algonquins, and the other principal tribes. They removed, as a general fact, from seaboard to inland situations, and from one valley, where they were impinged on, to another where they could use their natural freedom undisturbed. And these migrations are a part of the *modern* history of the country. But they never, like the Grecian, and Roman, and Saxon stocks of men, went off in whole colonies, to new regions ; at least, this was not done after the discovery. The Charibs died and became extinct in Hispaniola ; the Powhatans in Virginia ; the New England Indians, in New England. Such events as whole tribes or bands being cut off by famine, or small-pox, or fleeing under the final disasters of war, rarely occurred ; and when they did, were recorded, and the chain of these migrations and mutations may be picked out of the multifarious and dispersed materials of American history. But

there is no connected, clear, concocted history, where these facts can be found.

Mr. Gallatin has devoted his leisure hours, between business avocations, in part, to this object, and he has recorded the districts of the residence of our northern Indians, at two distinct eras, two centuries apart, in his most valuable map, supported as it is, by the conclusions of his text. It appears, from his investigations, that the portion of North America, lying between Cape Florida, and the Icy Ocean, and extending from the Atlantic to the Rocky Mountains, was occupied, and has continued, within these several boundaries, to be occupied, by *ten* mother tribes, part of whom, in 1600, dwelt along the Atlantic, and part are laid down, in 1800, as spreading over the Mississippi valley and the lakes, and the British possessions north of the latter point. Of these tribes, the Seminoles, Muskogees, Cherokees, Choctas, and Chacasaws, have continued during the whole period to occupy the precise positions, where they were first found. The "Algonquin-Lenape," — a compromise term introduced by Mr. Gallatin, — extended east along the Atlantic from the Carolinas to Cape Breton, west to the Mississippi, and north to Hudson's Bay, with the exception of the tracts possessed by the Iroquois, the Tuscaroras, and Catawbas in the south, and the Winnebagoes in the west. West of the Mississippi, the tribes, speaking types of the Sioux language, appear to occupy to the confines of the Rocky Mountains, leaving out the territories of the Pawnees and Blackfeet. North of Hudson's Bay and the sources of the Mississippi, the dialects are classified under the name of Athabasca, including the Chippewyans, Tacullies, Beaver Indians, Dog-ribs, &c. And the frigid shores of the Arctic, and its bays and archipelagoes, stretching from Greenland to Behring's Straits, and even partially to the adjacent continent of Asia, are assigned to the Esquimaux. The migrations of the latter, like all the other tribes, within the era of *written* history, have been from east to west, and Mr. Gallatin supposes them to have crossed Behring's Straits from the American continent, and not *vice versa*.

This opinion does not, however, apply, so far as he has expressed it, to the other American tribes. Of the tribes inhabiting the northwest coast, his information did not permit him to introduce any generic arrangement. And he has adduced but a single example from the South American

nations, namely the Auricanians, for the purpose of comparison with the northern languages. This classification of our stock tribes, simplifies the former and confused arrangement of European philologists, and lifts, as it were, the veil from their obscure, ancient international connexion. And we are encouraged with the expectation, that a perseverance in this mode of investigation, based on the production of vocabularies and grammars, will dissipate many of the former notions respecting the infinite multiplicity of the American languages, show connexions between some of them, in which the analogies appear now to be but feeble, and finally shed important light upon their history, migrations, and origin.

To what extent these studies have been advanced by Mr. Gallatin's labors, we have already indicated ; but we cannot omit the present occasion to say, that we deem the establishment of *one* principle necessary to the accomplishment of the grand result ; namely, the collection of adequate vocabularies and grammars, on a uniform system of notation, giving words their proper mark of accent, and distinguishing, in the vocabularies, *compound* from *simple* words and phrases. Not to notice, in writing languages so concrete and amalgamated as those of our Indians, whether the verb, or the noun, or adjective, has the pronouns and particles for tense incorporated with it, — not to distinguish strictly the number, and the actor from the object, — not to separate between positive and negative, comparative and superlative, and above all, not to point out those transitions from the subject of action, to the object acted on, *a principle so perpetually present in the forms*, — is to write, as most casual tourists and observers have heretofore written, leaving the philologist to supply by analogy and inference, what was not furnished to him, and to puzzle and rack his brains over anomalies which are often imaginary, and not unfrequently to fall into errors, that ordinary attention on the part of collectors with a fixed plan would have wholly prevented.

Language is the key of history. The boy who dropped white pebbles to enable him to trace back his steps from the mazes of the forest, did not adopt a simpler method of attaining to the object of his desires, than the philologist, who traces radical words through the entanglements of grammatical form, and the intricacies of oral syllabication. And the comparison would be complete, were it not for the changes and corruptions

in spoken languages which are exclusively vocal. But even here, there is a clue. The corruptions of barbarous languages are, to a considerable degree, systematic. Such nations cherish their words, as they do their musical sounds, with great pertinacity, and the changes are quite simple at their commencement. Change of accent is the first innovation, in the words of kindred tribes and families, separated from each other. The interchangeable consonants next feel the effects of the separation. The letters *b* and *p*, *d* and *t*, *l* and *n*, *v* and *f*, &c. change places. Vowels next feel the power of change; the long become short, the broad diphthongal, &c. Oral syllabication is miserably performed, where there are no alphabetical signs to fix the sounds. And the result is, what we behold in our Indian dialects, — an apparently chaotic mixture of verbs, nouns, adjectives, and pronouns, all in one phrase, coalescing, it is true, by rules, but by rules so obscurely drawn, that the *musical scale* fixed in the speaker's mind seems to decide the quantity of a word, which is to be retained in compounds. Pronouns seem to resist total change the longest, and long after all else is dropped, the alphabetical sign, which is generally a consonant, remains. Numerals are also of a comparatively fixed character; but we apprehend, that the Indian numerals partake of the transitive character of these adjectives and other parts of speech, and that originally, instead of saying simply, "one," "two," "three," &c., the idea conveyed was "one shell," "one bone," &c. Particles constitute a very important part of speech in the Indian languages, and seem to be so many grammatical increments, which, like algebraical quantities, are susceptible in the speaker's mind of meeting almost every emergency. And they appear to be quite permanent in their sound, perhaps as much so, as their simple notes.

These suggestions have occurred to us, in hearing the Indians speak, and in the process of analyzing their compound expressions. So far as relates to the classes of words, which it has been thought are least subject to change, we are aware that different opinions have been entertained. We have now before us a manuscript letter from a gentleman of science in Great Britain, interested in the subject, who remarks; — "The words most apt to pervade different nations, and to pass from one people to another, are articles, pronouns, auxiliary verbs, prepositions; next to these, numerals; next to these,

whatever terms are expressive of striking, useful, hurtful, or very clear and definite objects or ideas ; for, if the conceptions we have of things be not very definite, clear, and distinct, the idea and the word are not likely to float down the stream of time together ; — they will be jostled and parted.” “ Be very careful,” he adds, “ in spelling the Indian words. Spell them in different ways, where our letters don’t square exactly with their sounds. Take notice of their musical tones, and whether these tones get in, as essential parts, into their speech ; and, above all, remember that a *word* is a *thing*, and that it may be examined as a *record*, or considered like a coin or medal, as well as if it had the stamp of a king or mint upon it.”*

To keep up this figure, we may observe, in relation to the Indian languages, that the coin is, however, without date or superscription, the whole surface being obscured by rust, or defaced by time. To decipher its characters, to disclose its image, and to restore its superscription, minute and laborious attention is necessary ; and, in the absence of every other means, we still have the rude external shape of the coin, and the quality of its metal, to furnish data for comparison.

About seventy years ago, Colden asserted that the Indian languages had no *pronouns*. Edwards,† some years afterwards, declared, in his treatise on the Muhhee Kenieu or Mohegan, that this language was destitute of *adjectives*, unless their names for the digits could be so considered. This was followed up, at a later period, by Boudinot’s assertion that these languages possessed no *prepositions*. Dr. Beecher asserts that they have “ no words to express the most important truths of the Bible.” One of the most copious and regular of the languages is said to have neither *tone* nor *accent*.‡ Another, to be without *number*.§ Writers have denied them the verb declarative of existence. An attentive perusal of the periodical literature and occasional publications of the day, reaching back for fifteen or twenty years, will show that these languages have been considered by various writers as wanting in the article and conjunction ; that they have been considered as grossly defective in systematic regimen and concord, and as being, finally, without tensal, modal, or pronominal inflections.

* Dr. Macdonnel, of Belfast.
† La Hontan’s *Voyages*.

‡ Not President Jonathan Edwards.
§ Tanner’s *Narrative*, by Dr. James.

We do not advert to these opinions to show the particular grounds of their fallacy. We do not think that labor necessary. Some of the errors are almost self-evident. Most of the writers whom we have quoted knew but little, by actual observation, of the subject, and wrote probably from the best data at hand. Theory evidently impaired the observations of others. Our aim is to indicate how little was actually known on the subject, at a comparatively recent period. Philology is, indeed, a recent science. It has risen within two or three decades, upon the laborious critical labors of central Europe, supplied, as the intellectual mint in that quarter has been, with the result of the enterprising labors of modern travellers in the east, compared with ancient literature. The labors of Adelung and Schlegel constitute an era in the science ; but it has perhaps received a new impulse from the publication of Mr. Balbi's ethnographical map. That vague and erroneous notions of the character and structure of our Indian languages should have been entertained on both sides of the Atlantic, is not surprising ; and we attribute the opinions of American writers, whom we have named, rather to preconceived opinions founded on the state of observation which Europe had made upon India, northern Europe, and Polynesia, than to any strict, systematic inquiry into the subject among our principal tribes. It is hardly to be expected that a people, whom we were so often called upon to measure swords with, should at the same time inspire the literary zeal, necessary to enable men of letters to analyze their words, and unravel their syntax.

Take a few examples of this kind of foreign observation. The languages of New Zealand, Tonga, and Malay, have, as is said, no declension of nouns, and no conjugation of verbs. The purposes of verbs are answered by particles and prepositions. The distinctions of person, tense, and mode, are expressed by adverbs and pronouns. This rigidity of grammar is absolute, under every order of arrangement of the noun and verb ; and their meaning is not helped out, as among the American tribes, by affixes and suffixes.

Again : the Magyar or native Hungarian language, is represented as having scarcely any fixed laws of syntax. The noun or the verb may precede or follow each other with equal propriety. So completely transpositive is the language, that Marton gives sixteen different modes of arranging the words of the simple sentence, "*my father has sold his house,*" and

each of these is sanctioned by usage. We apprehend that this may be so, and the observation was probably made to show the extreme flexibility, rather than the absence, of a syntax. For there must be a proper and an improper, a clumsy and an eligible, a grammatical and an ungrammatical mode of expression, as we have observed there is, among the American tribes. Thus, it is a general rule, in the grammar of the latter, that the noun should always precede the verb, as in the inquiry, "Have you any fresh meat?" *Weeos, ki diau nuh?* In this phrase the word *weeos* signifies "fresh meat," or "meat" simply. Yet in expressions so simple in their structure, the verb *may* be placed before the noun, without marring the meaning; but the arrangement is, at the same time, at variance with the true idiom, and therefore improper.

Let the defects above referred to, be contrasted with the actual state of our principal languages. Take the Algic* or Algonquin, for instance. In this language, as spoken, in its most populous and best characterized branch, at this day, the Odjibwa, there are present not only substantives, verbs, adjectives, and pronouns, but also adverbs, conjunctions, prepositions, interjections, and the definite article. The substantives are regularly inflected for number, and admit of particles, placed between the word and its plural, to designate whether the object is animate or inanimate; and as these may be used at will, the speaker, who may wish to deal in personification, has the power of clothing every object in the creation with life and being. And this is found to be a great resource in a language comparatively limited in its vocabulary. Substantives have also modifications which denote diminution or locality, and others that express agreeable or disagreeable ideas, as contempt, ridicule, inferiority, approbation, or excellence. As substantives are thus endowed, in a measure, with adjective qualities or terminations, the adjectives are likewise provided with substantive inflections, so that whichever comes first in the speaker's mind, may be shaped to indicate the properties peculiar to it. When an Indian wishes to say "white man," it is not necessary for him to place the noun "man" in juxtaposition with the adjective. He merely takes the adjective "white," divested of its animate and inanimate particles, (Wabishk,) and subjoins the generic particle for

* This adjective is a derivative from *Algonquin*, and is introduced for brevity's sake.

person (*izzi*), and this compound term (*Wábishkiz'zi*) is the ordinary word for Europeans, used in contradistinction to Indians, and to Africans. The accent, as in most Indian polysyllabic words, falls on *alternate syllables*. Should the substantive be the object first presented to his mind, an adjective termination is employed to indicate its qualities, so that in fact, these two classes of words are properly adjective-substantives and substantive-adjectives.

A principle is here developed, which runs through the whole language, and forms by far its most striking peculiarity. All nouns and verbs are transitives, being convertible, by fixed rules of the grammar, into each other; and as they require a correspondence in number, person, time, quality, and the class of transition indicating whether it be animate or inanimate, it follows, that not only adjectives and pronouns, but also prepositions, and even the larger part of their conjunctions, all their particles, and even some of their interjections, are transitives.

In using verbs, therefore, the speaker at once transfers the action to the object. It results, that, as the language is not written, there is no standing *infinitive*, for they never have occasion to predicate action or passion, or mere existence, without direct reference to the object of such action. "To love," is a term that can be formed by an elision of the particle standing to denote the class of transition, but it would be stripped of meaning by the process. As this is a very important point in the Indian languages, and one which is not sufficiently familiar to general readers, we may add a few examples. To prepare the Indian speaker for the transitive process, the language supplies him with two generic words, *IAH* and *ATTÓN*,* signifying respectively, animate and inanimate existence, created thing, or being. By adding either the *first*, or the *accented syllable* of the *second* of those words to the radix of the verb, the two classes of transitives are formed. To illustrate the rule, we will annex Indian personal pronouns and particles to English verbs, substantives, and relative pronouns, which would be, respectively, *animate* and *inanimate*, in the Indian.

<i>Bring-ahn.</i>	<i>Bring him.</i>
<i>Bring-oan.</i>	<i>Bring it.</i>

* The *o* in this word is broad, as *o* in *own*, and *oa* in *groan*.

Ne, *See-ah.* *A man.*
 Ne, *See-ön'.* *A rock.*
 Ne, *Love-ah.* *This boy and girl.*
 Ne, *Love-oan.* *This meat and bread.*

In these examples the relative pronoun, "this," is also changed, in the Indian, from *Wohow* in the animate, to *Ohou* in the inanimate. The class of the noun determines the class of the verb, so that a speaker, grammatically skilled in the language, must know the appropriate class of each noun, as precisely as the masculine and feminine is required in the French. But there is an additional reason for accuracy in the American languages, for in the French the verb remains unchanged by its operation on the object. From this cause it is exceedingly rare to find the Indian spoken grammatically by any but *natives*, or persons who have been *accustomed to the idiom from childhood*. We have never known a white man, who had attained any thing more, in the acquisition of the language, than an approximation to accuracy. The class of persons who visit the interior bands for the purposes of trade, are commonly mere smatterers, and totally inadequate to communicate with the Indians, on topics of governmental business, or the abstruse questions connected with their religion or history.

The rules of the transition, to which we have adverted, will perhaps impress themselves more distinctly, by the following additional forms, in which, as above, the transitive particles of the Odjibwa are added to English words.

DECLENSION OF PRONOUNS FOR TENSE.

I, *Nee*, or *Nin*; in compound words often *N*.
I-gee. *I was — had — did.*
I-guh. *I shall, or will.*
I-guh-gee. *I shall, or will have been.*
I-gud. *Let me.*
I-dau. *I may, or can.*
I-dau-gee. *I may — can — or might have been.*

Exchange the letter *N* for *K* in the second person, and *O* in the third, and the whole declension is formed.

ADJECTIVES.

Inanimate form.	Animate form.
<i>Beautiful-ud.</i>	<i>Beautiful-izzi.</i>
<i>Bad-ud.</i>	<i>Bad-izzi.</i>

<i>Soft-un.</i>	<i>Soft-izzi.</i>
<i>Hard-un.</i>	<i>Hard-izzi.</i>
<i>Strong-un.</i>	<i>Strong-izzi.</i>
<i>White-un.</i>	<i>White-izzi.</i>
<i>Black-au.</i>	<i>Black-izzi.</i>
<i>Red-au.</i>	<i>Red-izzi.</i>

These forms are respectively equivalent to *It is*, and *He is*, and are thus employed by the Indians, who separate perpetually, in their language, the two great departments of nature, characterized by the presence or absence of vitality.

PREPOSITIONS.

Combinations with the noun proper. Combinations with a generic particle.

<i>Ogidj-hill.</i>	<i>On the hill.</i>	<i>In-iei.</i>	<i>In.</i>
<i>Nesaw-river.</i>	<i>Down the river.</i>	<i>Beneath-iei.</i>	<i>Beneath.</i>
<i>Cheeg-rock.</i>	<i>By the rock.</i>	<i>Before-iei.</i>	<i>Before.</i>
<i>Weendj-man.</i>	<i>With a man.</i>	<i>Behind-iei.</i>	<i>Behind.</i>

There are no auxiliary verbs in this language, but their place is supplied, as above shown, by a declension of the pronouns for time. Thus *Nee* or *Nin*, “I,” becomes *Nin gee*, “I was, did, or had ;” *Ninguh*, “I shall or will ;” and *Ninguhgee*, “I shall or will have been,” with the particle *bun*, suffixed to the verb. The imperative mood is *Nin gau*, in the first and second persons, and has the particle *Tah* prefixed to the third, and the potential has *dau*, instead of *gau*. The subjunctive takes the preposition *Kishpin* (“If”) before it, and the infinitive must be formed by clipping off the transitive appendages, and is then in fact identical, in the present tense, with the third person singular of the indicative. There is also, in addition to these notative particles for time, an interrogative mood, which is indicated throughout by suffixing the particle *nuh* to the end of the verb.* This particle asks the question, and transforms the conjugations of the indicative, &c., into interrogative phrases.

	Indicative.	Interrogative.
<i>Nim</i> † <i>Boz.</i>	<i>I embark.</i>	<i>Nim Boz i nuh? Do I embark?</i>
<i>Kee</i> <i>Boz.</i>	<i>You embark.</i>	<i>Kee Boz i nuh? Do you embark?</i>
<i>Bozi.</i>	<i>He or she embarks.</i>	<i>Boz i nuh? Does he or she embark?</i>

* In all Indian compound words, a vowel must be interposed, at the point of coalescence, between two words, where the one terminates, and the other commences, with a consonant.

† The change from *n* to *m* in this pronoun, is a mere euphonism.

And so, throughout the various tenses and voices. In the imperfect and pluperfect tenses of some few of their verbs, adverbs are employed as auxiliaries to the tensal forms. Some of the conjugations require particles of affirmation, others prepositions. Indeed, if we give to our technical terms for the principal divisions of person and time, as indicated by Mr. Gallatin, a free scope of meaning, the Indian languages would, in these various dialects, require several additional moods.

It would afford us pleasure to pursue the consideration of the verb, in its various modifications and involutions, were it compatible with the limits assigned to us; but we feel that such a course could not be adopted, consistently with the notice we wish to bestow on some other points of the language. One further trait in the verb, we deem it, however, important not to pass over, in this place. We refer to the use of the substantive verb, *To Be*. The idea of its absence from a stock of languages, whose whole syntax is based on a classification of the creation into beings and substances, vital or inert, appears to have originated in total misapprehension. And whatever doubts there may be, as to the capacity of the Indian languages *to affirm or declare*, independently of the operation of the *affirmation or declaration* on mind or matter, a simple consideration of the facts adduced by philologists shows that there can be none, respecting the power of most of the languages to denote simple *existence or being*. The data brought forward in relation to this topic, so far as relates to the Chippewa dialect of the Algonquian, in a previous number of this Review,* have never been invalidated, and are, in our opinion, completely irrefragable. The generic words *Iah* and *Atta*, indicating respectively, *To Be*, in animate and inanimate nature, run, like two principal arteries, through the whole language, and although they are not used as declarative auxiliaries like our term "*I am*," yet they enter respectively, as component particles, into the entire classes of the active, passive, and neuter verbs, and admit *themselves* of independent conjugation. The Indian does not habitually, and by the rules of his language say, "*I am sick*," "*I am well*," "*I am hungry*," "*I am cold*," contenting himself with a simple indication of his condition. Yet when the occasion requires

* Vol. XXVI., p. 357 seq.

it,— when impelled by passion, or inspired by superstition,— he can exclaim, *Nindow iah w'iahn!* “ My existence is,” “ The body that it is ! ” An opinion has been expressed by persons versed from infancy in the languages, with whom we have conferred, on this point, that the word *Iah* is a part of the name of the Everliving, or Supreme Being ; that there is connected with its utterance, in the separate form, a high degree of awe ; that this particle is used in the sacred and mystic songs of the Indians, in which it excites a strong feeling of fear and dread. It is also asserted, that *Monedo*, the modern name for the Supreme Being or Great Spirit, is a personal form of the verb, *To Take*, derived from the supposed abstraction of the food, placed as an offering to the Supreme Spirit, upon the rude altar-stone. We do not feel capable of judging on this point, and content ourselves with stating the opinion as received. But on the supposition of its accuracy, it would afford a striking coincidence with the Hebrew term “ *YAH* ” recorded in the 68th Psalm, and other Old Testament texts, as one of the titles of Jehovah.

The following verbs are used to indicate action or existence, in cases where the introduction of error on this head might be apprehended. They are put in the simplest form, being the third person singular of the indicative present, in which there is (generally) no pronoun.

1. <i>To Live</i> ;	<i>To exist in the body</i> ;	Pemah dizzi
2. <i>To Breathe</i> ;		Naysai
3. <i>To Have</i> ; <i>to possess.</i> (an)		*O-di-ah-wan.
4. <i>To Dwell</i> ;		I-in-dau.
5. <i>To Abide</i> ;		Abi.

The first word is a derivative from *iah*, to be, or exist generally, and *izzi*, a personal term, with the particle *Pe* prefixed. The second seems a derivative from the first. The third derivative presents the verb *iah* as a nucleus, to which is *prefixed* the sign of the pronoun for the third person, and to which is *suffixed* the possessive animate inflective *aun*. The letter *d* is interposed between the pronoun and verb, for sound’s sake, according to an invariable rule, in cases of the succession of two vowels. The verb “ to dwell,” is taken from *aindaud*, “ a dwelling.”

The practical operation of the verb *Iah* is shown in the subjoined colloquial terms.

* The O, here, is the pronominal sign for “ him,” &c.

“ It is ! — It is ! ” *Iah ! - Iah !* exclamations used by the Indians when endeavouring to recollect the name of a person, or a forgotten circumstance.

“ He is there ; ” *Iah-e-mau.*

“ He is a spirit ; ” *Monedow'iah.*

“ And Enoch walked with God, and was not.”

Enoch Ogiwéjiwan. Geezha Monedo, Kaween ah'weah.

“ I live,” “ I exist,” “ I am here.” *Nin Diah-Neen.*

As the full conjugation of this verb has been communicated in the observations of one of our former numbers before alluded to, its parallel, in the *inanimate kingdom*, may here be given.

Atta; “ To be,” or “ exist,” as inert matter.

(As no personal pronouns can be employed, the conjugation is of course restricted to the neuter “ it ” and its plurals.)

Indicative.

Sing.	Present Tense.	Atta.	<i>It is, (as matter.)</i>
“	Imp. Tense.	Atta bun.	<i>It was.</i>
“	Perf. Tense.	Kee atta bun.	<i>It has been.</i>
“	1st F. Tense.	Tah atta.	<i>It shall or will be.</i>
“	2d F. Tense.	Tahgee atta wun.	<i>It shall or will have been.</i>
Plu.	Present Tense.	Atta wun.	<i>They are.</i>
“	Imp. Tense.	Atta bun een.	<i>They were.</i>
“	Perf. Tense.	Kee atta bun een.	<i>They have been.</i>
“	1st F. Tense.	Tah atta wun.	<i>They shall or will be.</i>
“	2d F. Tense.	Tahgee atta bun een.	<i>They shall or will have been.</i>

Interrogative.

(We insert this mood because we find a peculiar termination for it.)

Sing.	Present Tense.	Atta-nuh.	<i>It. (is it ?)</i>
“	Imp. Tense.	Kee atta nuh.	<i>Was it ?</i>
“	Perf. Tense.	Kee atta bun nuh.	<i>Has it been ?</i>
“	1st F. Tense.	Tah atta nuh.	<i>Shall or will it be ?</i>
“	2d F. Tense.	Tahgee atta bun nuh.	<i>Shall or will it have been ?</i>
Plu.	Present Tense.	Atta wun nuh.	<i>Are they.</i>
“	Imp. Tense.	Ke atta bun nuh.	<i>Were they.</i>
“	Perf. Tense.	Kee atta bun een nuh.	<i>Have they been.</i>
“	1st F. Tense.	Tah atta wun nuh.	<i>Shall or will they be.</i>
“	2d F. Tense.	Tahgee atta bun een nuh.	<i>Shall or will they have been.</i>

Imperative.

Sing.	Poan e toan.	<i>Let it be.</i>
Plu.	Poan e toan inien.	<i>Let them be.</i>

(In this mood the substantive *attoan*, an animate mass or thing, is introduced with the inanimate pronoun *Inien* (“ them ”) for plural.

Potential.(In this mood the adverb *Koosima* is subjoined.)

Sing. Present Tense. Tah atta, koossima. *It may be.*
 " Perf. Tense. Tahgee atta, koossima. *It may have been.*
 Plu. Present Tense. Tah atta wun, koossima. *They may be.*
 " Perf. Tense. Tahgee atta wun, koossima. *They may have been.*

Subjunctive.(The preposition *Kishpin* is an independent prefix throughout this conjugation.)

Sing. Present Tense. Kishpin attaig. *If it be.*
 " Imp. Tense. Kishpin attaige bun. *If it were.*
 " Perf. Tense. Kishpin Ke attaig ebun. *If it had been.*
 " 1st F. Tense. Kishpin we attaig. *If it shall be.*
 " 2d F. Tense. Kishpin kee attaig ebun. *If it shall have been.*

(This conjugation is rendered plural, by the relative pronoun *inien* after each singular conjugation.)*Infinitive.*

Present Tense. Atta. *To be or exist. (ina)*
 Perf. Tense. Atta bun. *To have been or existed.*

(This particle *bun* is the perfect tense in all nouns. This particle, added to a person's name, indicates, as heretofore pointed out, that the individual has passed out of existence, and is a delicate mode of denoting death, employed by these Indians. The operation of the rule is now, however, shown to be general.)*Participles.*

Attaig. *Being. [as matter.]*
 Attaig-ebun. *Having been.*

(The latter expression denotes the destruction or loss of material matter, and notwithstanding the resemblance to the imperfect of the subjunctive, is clearly distinguished in the latter by the prefixed preposition. The termination in *aig*, or *aing*, is the regular participial form; and it is evident, from these examples, that this form is also employed, in conjugating verbs in the subjunctive mood.)

Mr. Gallatin has pointed out the strong affinity between the Massachusetts and modern Chippewa languages, and shown the class of suffixed pronouns to be almost identical. We have no doubt that not the Massachusetts Indians only, but all the early branches of the Algonquian, or (as they are denominated by him) the *Algonquin-Lenapi* family, formerly spread over New England, proceeding in their migrations northeasterly, so as to subtend the fierce central stock of the Mohawks or Iroquoise, and afterwards bent their way up the St. Lawrence, into the

region of the lakes, and to the upper Mississippi and the British possessions. Tradition among the Chippewas points to the eastern part of the continent as the place of their origin, and it is known that they have pushed their conquests west and northwest, on lands formerly occupied by other tribes. Monuments are said to exist of the preoccupancy of the country upon the southwest shores of Lake Superior, by a nation of the *Dacotah* type. The collections and philological labors of Elliot, Roger Williams, and Father Rasle very conclusively show the affiliation of languages, although it is past doubt that the idioms of the western tribes have materially changed in pronunciation, since the respective eras in which these men lived. Running the affinity from the *Micmacs* at Cape Breton, back on the probable line of migration to Connecticut and New York, we find the Mohegans to have dwelt, or, as Indian western traditions say, "watched," along that part of the Atlantic. The ancient subjection of this tribe to the yoke of the *Mauquaz*, or Mohawks and their confederates, and the tribute paid to the conquerors in the productions of the sea, are attested by the researches of Colden. Some small remains of this tribe still exist in one of the counties of Connecticut. Most of them migrated to Stockbridge, in Massachusetts, where they were assiduously instructed under the auspices of the Scottish Society for Promoting the Gospel in America. From this point, after the revolutionary war, they removed to the country of the Oneaids in western New York, and thence, since the year 1820, went west, to lands *purchased by them* from the Menomonees and Winnebagoes, near Green Bay. From a vocabulary of the Mohegan, or Stockbridge, as it is called, obtained at the latter place in 1827, which is now before us, the resemblance between this ancient language and the Chippewa, appears very striking. A few examples may be given.

<i>English.</i>	<i>Mohegan.</i>	<i>Odjibwa.</i>
<i>Water.</i>	Níbeeg'.	Nebeeé.
<i>Earth.</i>	Akeeé.	Akeeé.
<i>Sun.</i>	Keesh 'oh.	Geézis or Keézis.
<i>Fog.</i>	Owun'	Ahwun'.
<i>Sand.</i>	Naukow.	Nay'gow.
<i>Potatoe.</i>	Opun'. [auw, <i>plu.</i>]	Opin'. [eeg. <i>plu.</i>]
<i>Stone.</i>	Us'sun.	Ossin'.
<i>River.</i>	Seépoo.	Seépi.
<i>Hill.</i>	Wat'tshoo.	Wúdjoo.
<i>Tree.</i>	Mittuk'.	Mittig'.
<i>Animal.</i>	Ahwóyiss.	Ahway'see.
<i>Beaver.</i>	Amusk'.	Amik'.

<i>English.</i>	<i>Mohegan.</i>	<i>Odjibwa.</i>
<i>Bear.</i>	Mükwuhs'.	Mukwah'
<i>Fox.</i>	Waugoos'. [us, dim.]	Waugoosh'. [ains, dim.]
<i>Deer.</i>	Attooh'.	Addik'. [cerv. <i>sylvestris</i> .]
<i>Eagle.</i>	Migussoó.	Migisseé.
<i>Hog.</i>	Kosh'kosh. [dim. in us.]	Kókosh. [dim. in ains.]
<i>Flesh.</i>	Weeaus'.	Weéos.
<i>Lodge.</i>	Waig'wum.	Weeg'wam.
<i>Shoe.</i>	Mauk'issun.	Mukazin'.
<i>Awl.</i>	Mikkos'.	Migoas'.
<i>Ghost.</i>	Tshéepy.	Jeébi or Ishééby.
<i>My Father.</i>	Noh.	Nos.
<i>My Mother.</i>	Néruk'.	Ninguh'.
<i>Good.</i>	Woonut. [<i>Inan.</i>]	Min'no. [neuter.]
<i>Bad.</i>	Méthuh thow, [<i>an.</i>]	Munádud. [<i>inan.</i>]
<i>White.</i>	Waupáu. [yooh, <i>tran. p.</i>]	Waubishk. [au. <i>tran. p.</i>]
<i>Yellow.</i>	Waa-sah-woi.	Waysawa. [pers. <i>form.</i>]
<i>To walk. (3 p. sing.)</i>	Püm'missoo.	Pim'mossay. [3 p. sing.]
<i>To drink.</i>	" Minnoauw.	Minnekwa. "
<i>To die.</i>	" Müboo'.	Neébo. "
<i>To cry.</i>	" Mauw.	Mowéé. "
<i>To make.</i>	" Oannetaun.	Oázhetoan. "
<i>To abide.</i>	" Oiaat.	Abí. "

(It is probable the last verb from the Mohegan indicates existence as well as abide, and if so, its nearest equivalent in the Chippewa would be *Iah*, instead of *abi*.)

The above, it will be understood, is a list of resemblances only, selected from the vocabulary. As a general rule, the Mohegan language is more guttural, and possesses the sound of *th*, (like the Shawnee) which is wanting in the Chippewa.

It was observed, in preparing the vocabulary from which these extracts are made, that in the course of their residence with or near the whites, this tribe had adopted several European words into their language. Whether they stood in the place of originals, or what these were, if they still existed, was not ascertained. It is not probable, from the nature of the objects, that they possessed original names for them, with perhaps, one or two exceptions. Thus *Sokut* is the name for "sugar," *Pepun* for "pepper," *Waiskuk* for "whiskey," and *Hummun* for "hammer," which are evidently derivatives from the English. *Aik* is the word for "vinegar," *Saugh* for "saw," and *Tubok* for "tobacco," which appear to have been derived from the corresponding words, *eik*, *zagħ*, and *tabac* in the Dutch. The particles for tense, number, and other objects in the conjugation of verbs and declension of nouns, are often different in their *sounds*, but perform the

same offices, and appear to be governed by the same *rules* as in the Odjibwa and its cognate dialects. The word for the Supreme Being in the modern Mohegan, corresponds with that applied to the Holy Ghost among the lake tribes of kindred language. *Injoh* signifies "my friend"; but the word is restricted in its use to males. "Uncle" and "aunt" have duplicate terms, to denote paternal or maternal relationship. The language has no auxiliary verbs, but the verbs are conjugated by inflections for tense and person, as in the other dialects, corresponding to modifications of the personal pronoun prefixed. Both verbs and adjectives have transitive inflections, separating them into animate and inanimate classes. Correspondences so striking can leave no question of the common origin of the tribes, and it is quite remarkable, when the probable length of their estrangement is considered, that time should not have produced a greater difference and more obscurity. On no reasonable presumption can it be conjectured, that these tribes could have lived contiguous to each other, within the last five centuries. It is certain, that neither *our* history, nor *their* traditions, so far as known, preserve any accounts of their ancient proximity, or international intercourse. The two tribes regard each other, however, as friends and allies, and it is noted in the manuscript from which we derive these data, that in the year 1827, when they first met each other in the West, the Mohegan chief opened his address to the northern Chippewa chiefs by saying, "We come to renew our ancient covenant with you." What covenant, we may ask? Where, and when made, and on what occasion? Our annals are silent on the subject. And this should teach us, that our continent has, perhaps, been the theatre of ancient wars and movements, perhaps of extensive confederacies, of which we remain profoundly ignorant. Had our northern Indians taken any thing but piles of earth for their mausoleums, we should have gathered the story of their conquests from their tombs. But even as it is, American research is greatly at fault, for not having, ere this, executed complete and full examinations and descriptions of their mounds, stone-piles, wood and stone implements, circumvallations, and graves. Some part of this work is geological, as there can be no doubt that heavy deposits of soil, pebbles, and boulders, now rest upon, and cover extensive ancient towns and cities in the United States.

The practice of omitting the short vowels in unaccented

syllables, in writing words in the Mohegan, and other Indian languages, is probably founded upon the inaccurate appreciation of sounds, of some early writer, who was probably more intent on the discovery of anomalies than correspondences in the orthography. Certain it is, that the short vowels are in use by the modern Mohegans, as well as by the other tribes, and the words *nebecq* and *muboo*, in the above examples, have been usually written *n'becg* and *m'boo*, the inverted comma occupying the place of the short vowel. This practice is similar to the attempt to introduce into English notation such an arrangement as “*p'rtake*,” “*b'rd*,” &c., for “*partake*,” “*bird*,” &c., and is supported by no stronger reasons in the one case, than in the other.

While, as we have seen, the Mohegans have adopted words from the European nations with whom they, for upwards of three centuries, lived in close contact, the Algic tribes have evinced either similar wants, or a similar facility in acquiring new sounds, by adopting and incorporating into their language, several words from the French, as the following.

Bosho,	from <i>Bon jour.</i>
Mushwa,	“ <i>Mouchoir.</i>
Napain,	<i>La pelle.</i>
Ishpio,	<i>Espagnol.</i>
Annemon,	<i>Allemand.</i>

The English language appears to have reciprocated this process by adopting several of the aboriginal words. We are not sure that there are not other terms in use, besides the following.

<i>Canoe,</i>	(Charib.)
<i>Tomahawk,</i>	(Mohegan.)
<i>Wigwam,</i>	(Algic.)
<i>Moccasin,</i>	(Mohegan.)

Other words have a certain currency, but have not gained admittance into our dictionaries, although our public papers and writings, official, ecclesiastical, legal, and literary, contain them, such as *cacique*, *wampum*, *powwow*, &c., and the translated phrases, “*Medicine-dance*,” “*peace-pipe*,” “*council-fire*,” “*war-club*,” &c. Dr. Johnson’s substantive “*mohoc*,” in the sense of a ruffian, does not seem to have got into use. We think an acceptable service would be done to the public,

by carefully recording and defining the large amount of these floating words in colloquial use.

The impression which has generally prevailed, that the Indian languages are destitute of prepositions, rests, in a measure, on Dr. Boudinot, who drew the inference, naturally enough, from the published materials in his day. It is, however, at variance with the facts, as they are exhibited by the northern languages, in which prepositions are as fully used as the other parts of speech. The cause of obscurity appears to have arisen from the concrete character of the terms in common use, and the power which the grammar supplies, of imparting a substantive character to the prepositions as well as the adjectives. They are not only thus employed, but, as it is found, in by far the greater number of instances, they come in as prefixes to nouns. The following list is drawn from a comparative vocabulary of the Ottawa, Pottowattomie, Miami, Monomonee, Saganaw, Maskigo, Kenisteno, and Odjibwa, the peculiar pronunciation of the latter, being adopted as the standard.

Ogidj,	<i>On; up; above.</i>	Cheeg,	<i>By; at; near.</i>
Peemidj,	<i>Cross; across.</i>	Weeg,*	<i>In — with.</i>
Pushidj,	<i>Beyond.</i>	Peendj,	<i>In; within.</i>
Neesaw,	<i>Down.</i>	Unaum,	<i>Beneath.</i>
Agaw,	<i>Behind.</i>	Inisaum,	<i>Before.</i>
Augwudj,	<i>Out; without.</i>	Weedj,	<i>With.</i>
Sussidj,*	<i>Through.</i>	Pukwudj,*	
Ezhaw,	<i>To.</i>	Ing,	<i>At, or in, on.</i>

By adding to each of these words, the particles *IEI*, they acquire, as before shown by the English prefixes, a substantive meaning. By subjoining the proper nouns, as "man," "tree," "rock," &c., the phrases become descriptive, implying "near [the] man," "in [the] tree," "by [the] rock," &c., by which all the ordinary purposes of precision are answered.

It is among the peculiarities of the Indian substantives, that they possess a *prepositional* inflection, indicating the position of the object, and thus rendering the prepositions, in an independent form, in those expressions, unnecessary. This has been called the *local* form of the noun, and differs so much

* Doubts exist whether these words do not partake essentially of the character of adjectives.

from the use of substantives in the modern languages, that an example or two may be submitted.

Adópowin,	<i>A table.</i>	Adópowin-in'g,	<i>On a table.</i>
Chemahu',	<i>A canoe.</i>	Chemahn'-ing,	<i>In a canoe.</i>
Muzziníegun,	<i>A book.</i>	Muzziníegun-ing,	<i>In a book.</i>

The resemblance of this form to the ablative of the Latin, and the *n* local of the Hebrew, will at once be recognised.

This principle is fully shown, in the partial use made by some of the Indians of English words, to which they affix this termination, as in the following instances.

From <i>Chamber.</i>	<i>Chamber-ing.</i>	<i>In [the] chamber.</i>
<i>Bowl.</i>	<i>Bowl-ing.</i>	<i>In [the] bowl.</i>
<i>Table.</i>	<i>Table-ing.</i>	<i>On [the] table.</i>

Perhaps there is no part of the inquiry, which offers a richer field for investigation, and promises to reflect so much light on the language, as the consideration of the *Indian particles*. There are particles of time, person, and mood ; for pronouns, personal and relative ; for verbs, transitive and intransitive ; for nouns, animate and inanimate ; for conjugations, positive and negative ; for the different classes of adjectives ; for changes of person in the declensions ; for number in all its requirements ; and, in fine, for every auxiliary or accessory purpose connected with the use of words. Every adjunct idea is expressed by them, and every circumstance indicated. And they not only thus perform a multiplicity of offices, but there is reason to believe, that there is a *primary class* of particles, which constitute the roots of the principal verbs and nouns. To indicate these with precision, to classify them according to their powers, and to define their various uses, would be to construct the system of the grammar, and to throw new light upon the genius and principles of the transitive languages.

But we are admonished to terminate these examples. It will have been perceived, from the view which has been taken of the subject, how inadequate an office is performed by the mere collection of vocabularies which do not respect these peculiar forms of combination, which are not recorded on uniform principles, and have no respect to accentuation. There is a liability, at every step, to mistake the concrete for the elementary, to blend noun and pronoun, actor and object,

quality and number, and consequently to throw obstacles in the way of comparison. And, whatever degree of merit (and we ascribe a very high degree,) attaches to the labors of a Jefferson or a Du Ponceau, a Cass or a Gallatin, we think it must be apparent, that the further developement of the subject offers a wide field for literary research. From the illustrations already furnished by these and minor writers, light begins to dawn on the obscure path of Indian history. And we are encouraged with the expectation, that the gifted mind, which has been employed in furnishing and commenting on the valuable materials enriching the present volume of the Antiquarian Society Collections, will continue to apply its energies to the subject. The time for these inquiries is rapidly passing away. Every year is taking from the number of red, and of white men, who possess facts which it would be important to record. We regard every writer who gives to the public, or deposits in societies, his contributions on Indian history and language, as a public benefactor. Posterity will look back with deep interest to this era, in which there are yet living fifty tribes, and two hundred thousand souls. And it cannot but regard with the liveliest sentiments of gratitude, every effort to rescue from oblivion the annals of a noble-minded, but unfortunate and persecuted race. If this people shall be found to have left no other monument to perpetuate their history, they offer, at least, at this time, a language, philosophical in its structure, rich in its powers of combination and syllabic transposition, and sonorous in the majestic flow of its polysyllables.

We cannot dismiss the subject, without expressing the hope that both the distinguished individuals, whose publications are noticed at the head of this article, will resume the subject of the native languages, although one of them is engrossed in the monetary affairs of our emporium city, and the other is now the representative of his country at the court of Louis Philippe. This brings to our consideration the volume of "Inquiries" embraced in our caption. This comprehensive programme is attributed to the pen of Mr. Cass. Although the interrogatories were chiefly designed to direct others in furnishing data for subsequent generalization, the nature and divisions of the subject evince the grasp of a master. To ask aright, it has been said, is often the surest mode of commanding success. And it is a truth happily illustrated in these outlines. The various topics are presented in a manner

evincing both the labor of previous investigation, and the power of general deduction. Facts are brought out, which could only be known to one who had deeply pondered the subject. It is understood that several valuable manuscripts were received in reply to these queries, which are still preserved. It is to be regretted, that the more pressing duties of public life should have diverted the original energies of Mr. Cass's mind into other, but we trust, not more captivating channels. And we may, therefore, be permitted to anticipate, that like the military toils of the time-worn veteran,

“When wild war's deadly blast is blown,
And gentle peace returning,”

the civic care of “courts and audiences” will be laid aside, and he, who could so well point the inquiry, retrace his steps to scenes and subjects, which his talents and taste are so happily suited to cultivate and adorn.

ART. III. — *Twice-Told Tales.* By NATHANIEL HAWTHORNE. Boston; American Stationers' Company. 1837. 12mo. pp. 334.

WHEN a new star rises in the heavens, people gaze after it for a season with the naked eye, and with such telescopes as they may find. In the stream of thought, which flows so peacefully deep and clear, through the pages of this book, we see the bright reflection of a spiritual star, after which men will be fain to gaze “with the naked eye, and with the spy-glasses of criticism.” This star is but newly risen; and ere long the observations of numerous star-gazers, perched up on arm-chairs and editors' tables, will inform the world of its magnitude and its place in the heaven of poetry, whether it be in the paw of the Great Bear, or on the forehead of Pegasus, or on the strings of the Lyre, or in the wing of the Eagle. Our own observations are as follows.

To this little work we would say, “Live ever, sweet, sweet book.” It comes from the hand of a man of genius. Every thing about it has the freshness of morning and of May. These flowers and green leaves of poetry have not the dust of

quarters. We hope it does not mean to make itself a conduit for the generally too copious streams of dulness in place. We observe that the official, who endorses the testimony to the present Discourse, as being "eloquent, interesting, and truly American," is appointed to speak for himself at the next annual meeting. The good fates forbid, that he should have applied those epithets in too sober earnest! His signature alone to words so significant, creates a natural uneasiness, lest he should be trying his hand at an imitation; lest he should aim to "be himself the great sublime he draws." But, to the last, we will not cease to hope for him a better deliverance.

NOTE TO ARTICLE IV.

Since the article relating to North Africa was printed, we have learned, with deep regret, that the enterprising traveller, Mr. Davidson, is to be added to the number of those, whose lives have been sacrificed in the attempt to explore the interior of Africa.

At a meeting of the Royal Geographical Society of London, on the 13th of March, the melancholy intelligence of the death of Mr. Davidson, on his way to Tombuctoo, was confirmed by letters of the 15th of February, received at the Foreign Office, from the British Vice-Consul at Mogadore, Mr. Willshire. He is said to have been robbed thirty-two or thirty-three days after having started from Wad Noon, and eight or ten days afterward (supposed to be on the 12th or 13th of December) to have been shot at Sheh Keya, twenty days' journey from Wad Noon, and twenty-seven from Tombuctoo.

The lamented death of this celebrated traveller, long known to the public by the account of his travels in Egypt and the Holy Land, was very feelingly alluded to, at the meeting of the Royal Geographical Society, by the chairman, J. R. Murchison, Esq. The informant could give no certain account of the fate of Abu Bekr, the companion of Mr. Davidson, but understood him to have gone on with the caravan.

ERRATA IN ARTICLE II.

Page 47, line 2, for	<i>Hard-un.</i>	read	<i>Hard-au.</i>
" " 4, "	<i>White-un.</i>	"	<i>White-au.</i>
Page 50, " 5, "	<i>Monedow' iah.</i>	"	<i>Monedow' eeh.</i>
" " 7, "	<i>Monedo.</i>	"	<i>Monedon.</i>
" " 7, "	<i>ah' weah.</i>	"	<i>iahsee.</i>
" " 20, "	<i>Tahgee atta wun.</i>	"	<i>Tabgee atta bun.</i>
" " 35, "	<i>Ke atta bun nuh.</i>	"	<i>Kee atta bun een nuh</i>
" " 41,43, "	<i>Inien.</i>	"	<i>Inieu.</i>
Page 55, " 7, "	<i>nebecq.</i>	"	<i>nibeg.</i>
" " 8, "	<i>n' becg.</i>	"	<i>n' beeg.</i>